

Blessed
Eternity

2 Cor. 10: 5. 6.

the way to

Mat. 7: 14

A
Treatise
Concerning
Mans Future

ETERNITY.

By John Jackson.
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Colledge in Cambridge
and Minister of
Gods word at
Leaden-Roding
in Essex.

the
way
to

7: 13

Mat. 7: 13

Mark

25: 41

8: 14

miserable
Eternity

W Faithorne fec:



Christ A Son

TREATISE Concerning *Mans future Eternity;* WHEREIN,

The great Doctrine of the Eternity of all Mankind in the world to come, either in happiness or misery, is Proved, Explained, and Applied.

By John Jackson M. A. of St. Johns Colledge in Cambridge, and Minister of Gods word at Leaden-Roding in Essex.

And these shall go away into everlasting punishment, but the righteous into life eternal. Math 25.46.

London, Printed by M. Inman, and are to be sold by Nath. Renew at the Angel in S. Pauls Church-yard, and by Tho. Forde, at his shop in Chelmesford in Essex; and by Iohn Greenwood, at his shop in Lancaster. 1661.



To the onely
HONOUR
AND
GLORY of GOD:
AND
To the Use and Benefit of the
People of *England* ;
AND
Especially of his Be-
loved Parisioners , and
Worthy Friends in
Essex ;
And of his Dear Kindred, and
respected Countrey-men
in *Lancashire* ;
JOHN JACKSON
humbly dedicates this Tre-
tise concerning
Mans future Eternity.



ቍ፡ ተስፋዬ ተስፋዬ ተስፋዬ ተስፋዬ

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r. principle. p. 124. l. 24. r. sincerely.

A TREA-



for support of Conscience
and inhibition to this author.

TREATISE

concerning

Mans future Eternity.

Divided into two parts,
the first, concerning the
present happiness wher-

CHAP. I.

Contains six received Principles, about the state of all mankind until the end of this world, by way of Preface, to the proof of the Doctrine concerning Mans Eternity in the world to come.

The most of us are so exceeding slow of heart to believe The great Doctrine of the Eternity of all mankind in the world to come, either in happiness or

B mis-

A Tractise concerning
MORTALITY, and so extram
backward, to provide for
our own eternal condition,
as that thereby, it doth ab-
undantly appear how ne-
cessary it is, that this Fun-
damental Point of Divinity
should be plainly proved,
clearly explained, and
powerfully applied unto
us.

Six Prin-
ciples pre-
mised.

But before I handle the
particulars of it, I shall
make an entrance to it by
laying down six received
Principles, concerning the
estate of all mankind until
the end of the world; for
this purpose that we may
all know our selves, and
that we may clearly see
how this infallible Truth
shall be fulfilled, wherein
we are all so nearly concer-
ned.

1. Prin-
ciple.

First, That every one of
man-

mankind doth consist of a body and a soul joyned together.

The Exhortation of Jesus Christ, *Fear not them which kill the body, but are not able to kill the soul,* doth plainly prove, that every one of us have both a body and a soul. *Mat. 10. 28.*

And these words of the Apostle Paul, * *We have had fathers of our flesh, which corrected us, and we gave them reverence;* shall we not much rather be in subjection to the Father of Spirits? do clearly imply, that we had our bodies originally from our parents, the * fruit of psal. whose bodies, our bodies are: and that we had our souls originally from our God, who is said in Holy Scripture to be the giver of them, and the God of the Spi-

Hebr.
12. 9.

A Treatise concerning

• *Mis of all flesh.* Numb. 16. 22.

Eccles. 12. 7. *God did not make*

It is probable, that the

Lord doth create every

particular soul, and that

he infuseth it into the bod-

dy of an infant, when in

all essential parts it is a

perfect body, as Adams was,

when God gave him his

Soul. This is the Com-

mon opinion of Modern

* See Bi-
shop Rey-
nolds of the
Passions,
c. 32.

* Writers about the Origi-
nal of the soul, and it is
grounded upon those Scri-
ptures, where God is said

to be the *Creator* of the soul,

and where the Lord is sti-

led the God, which formeth

the *Spirit of man within him;*

Isai. 57. 16. Zach. 12. 1. 1 Pet.

4. 19.

2. Prin-
ciple.

Secondly, That the bod-
y of every one of Man-
kind, is mortal, subject to
die dayly, and that many

waies,

wishes; some are no sooner

* born, but they die, and Job 14. they who have lived the 2. Gen 5. longest lives, have died : 255, 20.27. sure as we live in the body, so sure we must die in the body, and God knows how soon and how suddenly !

What man is he that liveth

(saith the Prophet David) Psal. 87.48
and shall not see death ? For what is our life ? It is even a vapour (saith the Apostle James) that appeareth for a little time, and then vanisheth away. Jam.4.14.

As the * finer the metal of any Glass, or earthen Vessel is, the more subject it is to breaking : so the daintiest bodies are soonest gone ; and first or last, we must all die, because the Lord of life and death hath appointed it. Hebrews 9. 27.

Mr. Strode
his Anat.
of Mortal-
lity.

3. Principle.

Thirdly, That the soul of every one of mankinde, is immortal, and no way lyable to be killed; it neither dieth with the body, nor sleepeth in it: but immediately after the death of the body, the soul goeth to God that gave it, to give its particular account, and to be adjudged either to go to heaven to be comforted, or else to go to hell to be tormented; so as that presently after death and particular judgement, the soul doth enter into its endless Eternity, either of comfort or torment.

Solomon saith when the body dies, *Then shall the dust return to the earth, as it was: and the spirit unto God who gave it.* Eccles. 12.7.

Our Saviour saith, *Fear not them that kill the body, but*

are not able to kill the soul.

Matt. x. 28.

And Saint Paul saith, It is appointed unto men once to die, and after this the judgement; after death judgement presently follows, as the Greek words do sig. ^{t M. T. &} ^{Heb.} ^{9. 27. comp.} ^{last inclusively} and therefore by ^s Heb. ^{10. 5. 4. &} ^{c. 19. v. 28.} ^{usser his Body of Divinity, p. 446.} ^{ufer his Body of Divinity,} God pronounceth, and the Conscience apprehendeth a sentence of blessing or cursing, and according-ly the soul is estates in its Eternal condition, either of felicity or misery.

The souls of all those who die in the * Lord, in a believing and regenerate state, are by the mercy of God

III. Of Triumphant concerning
Luke 13. God absolved and made
perfect in holiness, and are
carried by good Angels into
heaven, there to live in
a happy state of joy and
rest, with their ever blessed
God and Saviour, and
with all the holy Angels,
and with all those perfect
and blessed souls who went
to heaven before them;
waiting for the full redemp-
tion of their bodies, which
even in death, and after
they are returned to dust,
continue still united to
Christ, and rest in their
graves, as in their beds, till
at the last day, they be a-
gain united to their souls.
Rom. 8.23. Ps. 16.9. Isa 57.2.
Job 19.25,26.

But the souls of all Peo-
ple who die out of Christ,
in an unbelieving and un-
regenerate condition, are
by

by the justice of God * com. * Ecclesi-
denmed to infernal miser-
ty, and are haled away by
evil Angels into hell, there
to remain in torments and
utter darkness with the de- <sup>Po. 7. Luk.
I 2. 20. ch.
L6. 23. 24.
Act. 1. 15.
1 Pet. 3. 19</sup>
vil and his angels, and
with all those sad and miser-
able souls, who were be-
fore doomed to that place
of torment: and their bo-
dies which return to dust
and see corruption, are
kept in their graves, as in
their prisons, till the resur-
rection, and judgement of
the great day. Gen. 3. 19.

2 Pet. 2. 9.

A Philosopher being ask-
ed by Alexander the great,

* Whether there were more men ^{* P. Mor.}
alive then dead? Answered, ^{de ver. ch.}
That there were more alive, be- ^{Rel. C. 15.}
cause (said he) there are
none dead in respect of their
souls: We are taught more

B 5 plainly

plainly by Divinity, & then
ever any where by Philoso-
phy, That the souls of all peo-
ple are immortal, and conse-
quently that they who are
dead in their bodies, are
alive in their souls, either
in heaven or hell; besides
^{* Luke 16} these two places, for souls
separated from their bodies, the Scripture acknow-
ledgeth none.

4. *Principe.* Fourthly, That the bodies of all mankind who have dyed from the beginning to the end of the world, shall all be raised again at the last day, and reunited to their own souls; all the dead shall be raised again with the self-same bodies, and none other, yet so altered in quality, as that then they shall be able to abide for ever.

The

The words of our Saⁿt John 5.
vivous are express and full; 28, 29.

The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the Resurrection of life, and they that have done evil, unto the resurrection of damnation. And the words of the Apostle are clear and plain, There shall be a Resurrection of the dead, both of the just and unjust, Acts 24.

15.

And again, The dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal, must put on immortality. 1 Cor. 15. 52,

53.

Let not incredulous nature shrink at the possibility of Resurrection, when the God of nature undertakes it,

A Treatise concerning

it. 2d Why should it be thought a thing incredible that God should raise the dead ? Is it not as possible for God Almighty (with whom nothing is)

* Math. 19 v. 26. impossible) to raise the dead out of their dust, which is something, as to

shake the world of nothing? is it not as easie with the Lord (for whom nothing is too hard) to raise man

* Jer. 32. v. 17. out of his dust in the earth, as to form man of the dust of the ground ? It is sufficient to me that the Lord Jesus Christ hath promised me, that if I believe in him, he will raise me up at the last day, *John 6. 40.*

5. Prin-
ciple. Fifthly, That all those
of mankind who shall be
raised from the dead, toge-
ther with the rest of man-
kind

kind; who shall be found alive at the second coming of Christ, being charged in a moment, they shall all personally appear before the judgement seat of Christ to give a publick account of their thoughts, words, and deeds, whether they were good or evil; and they shall all be judged by Jesus Christ, to go in their bodies and souls into an everlasting condition, either of happiness or misery.

Enoch the seventh from Adam * prophesied of the * Inde-
day of judgement; Our Sa- 14, 15. viour in his Sermons often ^{Math. 11.} made mention of it: and 22, 24.
the Apostle Paul solemnly
warnes us of it, for (saith * 2 Cor. 5:
he) * We must all appear be- 10, Rom.
fore the judgement seat of 14, 12. Ec-
Christ, that every one may re- cle. 12, 14
ceive 1 Cor. 4, 5,

A Treatise concerning
ceive the things done in his body according to that he hath
done, whether it be good or bad; so then every one shall give an
account of himself to God, who will judge the secrets of men
by Jesus Christ according to the
Gospel, and will reward them
according to their works, as
their works or deeds were
fruits and effects, either of
their faith, or of their un-
belief. Mat. 16.27 Rom. 2,
6316.

Again, Saint Matthew tells us, That Jesus Christ the
Judge * of quick and dead,
shall give this comfortable
sentence of everlasting life
and salvation to all the
elect among Mankind, who
were righteous, and such as
had a part in him; Come
ye blessed of my father, inherit
the kingdome prepared for you
from the foundation of the
world,

* Joh. 5.
22. Acts
10.43.

world. Math. 25. 34

And again, that Christ himself shall give this dreadfull sentence of eternall death and damnation to all the Reprobate of mankind who were wicked, and such as had no interest in him, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. Mat. 25. 41.

It seems that the proceedings of the general and last judgement, shall be so ordered by the peculiar favour of God, as that the Saints who were in Christ, shall first be judged and acquitted, and then with Christ, they shall judge Reprobate men and angels, not in an equal authority with Christ, but as approvers of his righteous judgement.

Sixtly,

A Thesis concerning

Sixtly, That all mankind shall certainly go into that everlasting condition, that the Lord Jesus Christ shall doom them unto; those whom Christ shall absolve, and sentence to inherit the Kingdom of Heaven, shall assuredly go into it, to live eternally happy in it: and those whom Christ shall condemn to go into everlasting fire, shall certainly go into it to be everlastingly punished in it; after the act of eternal judgement is past, the execution of it will immediately follow; this is proved and insisted upon in the next Chapter,

CHAP.

C H A P. I L

Showeth by many infallible proofs,
That all mankind in the end
of this world, shall go in their
bodies and souls into an ever-
lasting condition either of
happiness or misery.

I have now brought you
within the sight of man's
future Eternity; unto that
great Doctrine of Eternity
chiefly aimed at, which is
this, That all mankind at the
end of this world, shall go in
their bodies and souls into an
everlasting condition, either of
happiness or misery; The
wicked of all mankind, who
had no part in Christ, shall
go into hell, to endure e-
verlasting punishment; and the
righteous among
all

A Truth is concerning
all mankind, who were inter-
ested in Christ, shall go
into heaven, to inherit life
eternal; and so all the
world shall go into one of
these two places or states of
Eternity, after that time shall
be no more.

The truth of this weighty
point of Divinity may ap-
pear these two waies.

1. By Divine Testimo-
nie.
2. By Humane Testimo-
nie.

Consi- First, This appeares to
mation by be so, by the Divine Testi-
Divine te- monie of the Spirit of God
timony. in the holy Scriptures, who
saith concerning the wicked,
that they shall go into
everlasting punishment, but the
righteous into life eternal. Mat.
25.46.

When Jesus Christ shal
sit upon the Throne of his
glory.

glory; the people of all nations shall be gathered before him, and he will distinguish them into two sorts, namely into sheep and goats: Mat. 25. 31. 32.

By Goats are meant the Reprobate of all mankind, who dyed in their sins, * John 8. and out of Christ s though many of them did profess faith, yet none of them had that *Faith unfained*, 43,43. which worketh by Love; for when Christ in his poor Members was an hungered, they gave him no meat, and when he was naked, they clothed him not; and these are the unbelieving and the ungodly of the world, who shall go away into everlasting * punishment, that is, they shall go into hell to suffer everlasting punishment. ^{*Metonymy. adjunc*t*i Piscator ad. locum.}

By

By Scripture to be understood the Elect of God,

* Rev. 1.9 *ken out of all sorts of*
1 Cor. 1. mankind, who were re-
30. 1 Cor. deamed, justified, and san-
6. 11. ctified by Jesus Christ; many
whereof had opportunity
to shew forth their faith
in Christ, and their love
unto Christ, by their Char-i
tity to the poor people of
Christ; for, when Christ
in his poor Members was
sick and in prison, they vi-
fited him; and when he was
hungry and naked, they
fed him, and clothed him:
And these are the righteous
in Christ Jesus, who shall

* *Μετωνυμίας.* go into * *Life Eternal;* that
is, they shall go into hea-
ven to enjoy life eternal.

Mat. 25.35,36,37,46.

Again, This is proved by
the Parable of the Tares of the
field, in the thirteenth cha-

pter

ter of Saint Matthews Go-
spel. he to shew ad sayd

If you well observe our
Saviesse Exposition of this
Parable, you will find, that
all people in the world are
compared unto good Seeds,
and Tares.

By Tares are meant the
children of the wicked one,
who were of their * Father the * Ioh. 8.
Devil, for his lusts they would 44.
do, though many of them Titus 1.16
were Christians by name,
and Believers by profession,
yet they were but formal
Christians, and feigned Be-
lievers, being such as did
offend; and such as were
workers of iniquity: And
these in the end of this
world, shall be cast into a
Furnace of fire; that is, into
Hell-fire, where there is for
ever mailing and gnashing of
teeth,

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teach. Mat. 13:40, 41, 42. Rev. op.
16:10, 11.

By good Creed is to be un-
derstood the children of the
Kingdom, who were joint
heirs with Christ of the
Kingdome of Glory; and
these at the last day shall be
received up into the third
Heaven, and shall shine forth
as the Sun in the kingdom of
their Father, and that for
evermore; for of his King-
dom there shall be no end.

Mat. 13:38, 43.

Further
proof by
two Ar-
guments.

This Divine Doctrine may
be further illustrated, and
yet more strongly confirm-
ed by these two Scripture-
Arguments.

1. Argu-
ment.

2 Cor. 5

10.

† Paro-
phrasis.

First, at the great Assizes
of the whole world, when
all mankind shall so ap-
pear before the tribunal of
Christ, as that the secrets
of their hearts shall be laid
open.

open, they will be found either such as were ignorant and disobedient, and out of Christ, or such as were knowing, obedient, and interested in Christ.

They who shal be found at that notable day of discovery, such as had no part in Christ, such as knew not God, and as obeyed not the Gospel of our Lord Jesus Christ, shal be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 1. 7.

But they who shall be found at that great day of Trial, such as were in Christ, * Joh. 17. such as did * know the onely true God, and Jesus Christ 1ch. 6. 40. whom he hath sent: and such as did truly believe in Christ, and sincerely obey him, shall be saved with eternal salvation. Heb. 5. 9.

There-

Therefore all mankind at the end of the world, shall go into an everlasting condition; either of ~~wo~~ or ~~w^ea~~l.

**2 Argu-
ment.**

Secondly, either all mankind after the day of Judgment, shall go into an everlasting condition, either of happiness, or misery; or else some of mankind shall be turned into nothing: or else some of mankind shall go into some third place or state.

* Mat. 35.
46.

But not any of mankind shall be turned into * nothing; for the wicked of all mankind shall go into *everlasting punishment*, therefore they shall have an everlasting being; otherwise there would be a punishment inflicted, & none endured, which is a contradiction; and the righteous among mankind shall

shall go into life eternal, and therefore they shall subsist & live for ever, and so none of mankind shall be annihilated, or consumed and turned into nothing.

Nor shall any of mankind go into any third place, or state, because there is no place nor state to be found in the Word of God for any of mankind to go into, after this world is ended, besides

* hell and heaven, besides Mat. 7. 13,
the cursed condition of ever-^{14.} Luke
lasting punishment, and the ^{16. Mat.}
blessed state of life eternal ; ^{25. 46.}
and how can any of mankind go into that which is not ?

Therefore, we may certainly conclude, That all mankind at the end of this world shall go in their bodies and souls into an everlasting condition either of glory or misery ; The

C wicked

*A Treatise concerning
wicked shall go into an e-
verlasting condition of
pain and calamity : and
the righteous shal go into
an everlasting condition of
rest and glory , and so all
shall go into an eternal
state , either of felicity or
misery , after that time shall
be no longer.*

The anti- Here it might be shewed,
quity of that the Doctrine Of Mans
this point everlasting condition in the
world to come, hath been re-
ceived for a Truth ever since
this world began. The

* Gen. 2. holy * Patriarchs, Pro-
17. ch. 3. phets and Apostles, and the
▼ 15. 24. Old and New Testament
Hebr. 11. Saints believed it , and ac-
v. 4, 5, 7, 8, knowledged it : so did the
9, 10, 15, 26. Jude ancient Fathers after them,
v. 14, 15. & the greatest part of Chri-
Dan. 12. 2. stians in all ages and parts
Mat. 25. 46 of the world. And all the
2 Thes. 1, 8, 9, 10 Reformed Churches now in
Chri-

Christendom do confess it,
and do earnestly contend
for this Fundamental Article
of the Catholick faith.

But I labour to be brief,
and therefore instead of in-
flicting upon the *Antiquity*
of this point, I shall refer
you to the Scriptures and
^{* Authors in the Margin, * Daille of}
and to the last Article of the use of
Athanasius's Creed, of the
Nicene Creed, and of that
ancient Creed, commonly ^{and p. 184}
called, *The Apostles Creed*, & *Corpus*
whereby you may see with *Confes.*
your own eyes, that this is
no new, but an ancient
Truth, which hath been re-
ceived in the Church of
God, in all ages of the
world.

Secondly, This infalli-
ble Doctrine may be pro-
ved, if further proof be
needful, by humane testi-
monies

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mony, and as I may say
with the Apostle, (*Acts 17.*
28.) by certain of our own
Poets; for, the wiser sort both

* See P. of Poets and * Philosophers
Mornay of were of this opinion, "That
the gruenes wicked people shal go after
of the Chr. " they depart hence, into a
Religion, " horrible place, called *Tar-*
ch. 15, 19. " *tarus*, where they shal be
c. 21, 22, " eternally tormented : &
s. 1. 4. c. 11 " that good men , shal go
" after their departure out
" of this life, into a pleasant
" place, called *Elizium*,
" where they shal live hap-
" pily for ever.

Which opinion of theirs
clearly shews, that they had
some imperfect notions of
Mans future Eternity, either
in torment or happiness.

* *Munster*, Again, they who * write
Oriolius, of the world tel us , That
Heylyn. See the people of every Nation
P. Mornay, in the world , are of some
c. 1. p. 9. Reli-

Religion, and they who are Alcoran
of any Religion, do hold, Mahom. c.
That there is a life after this ^{I 4. p. 160.}
life, where it shall go well with ^{c. 20. p. 198}
the good, and ill with the bad of
mankinde for ever; Why else
are they Religious?

Doubtless, that must
needs be a manifest Truth
that appears to be so, not
only by the light of the
holy Scriptures, but also by
the Light of Nature, and
the common opinion (al-
most) of all people in the
world; Nay, by the com-
mon practise of the Devil
himself, Who as a * roaring ^{I Pet. 5.}
lion walketh about seeking ^{8.}
whom he may devour: endeav-
ouring by his temptati-
ons, apparitions, posses-
sions, and wiles with delu-
ded finners, to deprive as
many of mankind of eter-
nal salvation as possibly he
can,

A Treatise concerning
can, and to bring them at
last unto everlasting dam-
nation, from which, Good
Lord deliver us.

CHAP. III.

Describes the misery of that
everlasting condition of woe
and punishment, that the
wicked shall go into, at the
the end of the world.

Having hitherto proved
the Doctrine Of mans
future Eternity, I shall in the
next place explain it; and
first of all I shall mourn-
fully look downward, to-
wards — the miserable
Eternity of such as shall
be damned, and shew you
(so far as I know it by Scri-
pture-Revelation) wherein
the

the misery of their everlasting punishment , which is the punishment of punishments, doth chiefly consist, namely in these three particulars.

1. In their punishment of loss.

2. In their pain of sense.

3. In the everlastingness of both these kinds of punishment.

First, The misery of that ¹ Their everlasting cursed , and punis-
damned condition that ^{ment} of
the wicked shal go into at ^{loss}.
the end of this world, doth
consist in their punishments
of loss, and that in these
four respects.

1. They shal be punished with the loss of the comfortable , and beatifical presence of God the Father, Son, and Holy Ghost,

C 4 *They*

They shall depart and go away from the Lord, in such a sort as that they shal never have any favour, nor any refreshing from the presence of the ever-blessed and glorious Trinity.

God being the chief

*Psal. 119, *good, and the greatest felicity, and his loving kind-

68. Math. 39. 17. ness being better then life,

Psal. 36. 9. therefore to be punished

Psal. 63. 3. with the loss of his favour

will be as it were the everlasting death of the damned, and their greatest loss,

and saddest misery.

2. They shal be punis-

hed with the loss of heaven, that place of celestial rest

and blessedness, where God is said to dwell, whither

Christ is ascended, and where the Lord will mani-

fest himself unto his people to their everlasting com-

fort

fort and happiness.

There shall be weeping and gnashing of teeth (saith our Saviour) when ye shall see Abraham, and Isaac, and Jacob, & all the Prophets in the kingdom of God, and you your selves thrust out. Luke 13.28.

3. They shall be punished with the loss of the blessed Communion of all the holy Angels in heaven ; for seeing they shall be punished with the loss of the favourable presence of God, & with the loss of heaven, it follows that they shall be punished with the loss of the joyful fellowship of all the holy angels , who do alwaies behold the face of God in heaven. Mat. 18. 10.

4. They that be punished with the loss of the comfortable company of all the Saints in heaven, and of all

C 5 their

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their glorious perfections,
& heavenly priviledges; for
sith they shal* depart from
the Lord, and shal be shut
out of heaven, and cast in-
to hell, where they shal for
ever remain unpardoned
and unsanctified, retaining
their vile hearts and sinful
natures: therefore it ne-
cessarily follows, that they
shal be deprived of the
happy society of all the
Saints, and of all those ce-
lestial perfections and bles-
sed priviledges, that they
shal enjoy, when they shall
be ever with the Lord in the
kingdome of heaven. Luke
16.22, to 27.

We think their lossto be
very great, who are puni-
shed with the loss of the
temporal good things of
this life; but alas! What
is that, to the loss of the e-

ter-

ternal good things of the life to come?

A Godly * Gentleman. This is observing the gallant ac- relat:by commodations of a pious M. Calamy Noble man, took occasion in his Ser- to speak to him after this mon on Christian manner: My Heb. 11. 13.
Lord, (said he) you had need make sure of heaven, or else when you die, you will be a great looser; it infinitely conceris both great and small, to make sure work about their Salvation, otherwise when they die they will be great losers, for they will lose not onely their comforts on earth, but also the joyes of heaven, and that without all hope of receve- ry. Luke 16.23,24.

Secondly the misery of^{2.} Their that wofull and cursed pain of condition, called The *dam-^{sense.} Mat. nation of hell, that the wick- 23 33.

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ed shal go into , after the day of Judgement , doth consist in their pain of sense , or in that sensible pain that they shall bee punished withall , in hell , that terrible place of torment , and that in sundry particulars , worthy of our most serious consideration .

1. *They shal be punished universally with a sensible pain , all over ; as , in their bodies , and in all the parts thereof , and in their souls , and in all the faculties thereof .*

These shal go away into everlasting punishment ; it is spoken of the wicked , after they were condemned to go in their bodies and souls into Everlasting fire , prepared for the devil and his angels . Mat . 25.41.46.

2. *They shall be punished*

ed extreamly, with a grie-
vous sensible torment in
their whole man ; for,
They shall go into * hell into ^{the} Psal. 9.
the fire that never shall be ^{quenched},
quenched, and into the lake
that burns with fire and brim-
stone. Mark 9.46. Rev. 21.8.

Though fire and brim-
stone be terrible, yet the
thing thereby signified is
more terrible; indeed, in-
deed, the largest and most
capacious heart alive can-
not conceive how extream
their pain and misery will
be, upon whom the ~~total~~
~~wrath of God shall abide for~~
ever. John 3.36. Rev. 14.10.

If Cain, if Judas, if Spira,
and others, were so grie-
vously tormented with de-
spair and horrour of Con-
science, when the terrors
of God were upon them:
and if the wrath of God
upon

upon Christ for a while, caused his soul to be exceeding heavy, and made his bodie sweat as it were

Luke 22. great drops of blood; how extreamly, will the infinite fierce wrath of God, torment the damned in hell, when it shall abide on them for all Eternity?

3. They shall be punished continually, without having any ease, intermission or freedom from pain, throughout the infinite space of Eternity; how can it be otherwise, sith they shall be cast into the

***Rev. 20.** Bottomles^s * pit of hell, where their worms dyesh not, and the fire is not quenched: where they have no rest day nor night, but are tormented continually, continually. **Rev. 14.10.11.**

I have somtimes thought in my sickness, *What if the Lord*

Lord should alwaies afflict me
with such a pain as this is, and
should continue me to endure it
to all eternity, how miserable
then wou'd my life be? and
yet (saith a learned * Au- Dr. Ar-
thor, after a long sickness) rowsmith
" what is a sick-bed to Armilla
" hell? What is a Fever to Chalchbet.
" those everlasting burn-
" ings? where the fit never
" goeth off, the fire never
" goeth out, the worm ne-
" ver dieth. *Mark 9.44.*

4 They shal be punished
remedilessly, without ever
having any remedy, or any
help, or hope of remedie.

The Author to the Hebrews tells us, That if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearfull looking for of judgement, and fiery indignation, which

*A Treatise concerning
which shall devour the adver-
saries. Hebrews 10. 26,27.*

The Sacrifice of Christ, is

* Deodat. Annot. the onely * true Sacrifice, if that be quite rejected, it can be no more reiterated, neither can there be any other found elsewhere, and so nothing but remediless misery is to be expected; they who shal finally refuse Jesus Christ our ever dear redeemer, shal be condemned to hell without all possibility of being redeemed out of it, and without all hope of having any * comfort in it; and so, they will be left to utter desperation, Luke 16. 24,25,26. without either help or hope of remedy; but here is not all, for,—

Thirdly, The misery of that deplorable punishment, and fulness of all cursedness, called *The*

* *second*

* Psal. 49.
7,8.

Luke 16.
24,25,26.

* *Second death*, which impe-
nitent unbelievers and ill-
livers must endure in *Hell*,<sup>their mis-
ery.</sup> at the end of the world,^{* Rev. 21}
consists, in the everlasting-^{s.}
ness of it; their punishment
of loss, and pain of sense,
will last throughout all-E-
ternity.

Hearken what the Scrip-
ture saith, about the mis-
erable Eternity of such as
shal be damned; *They shall*
*go away into everlasting punish-
ment; they shal suffer the venge-
ance of eternal fire; the black-
ness of darkness is reserved for
them for ever; they shall be-
tormented for ever and ever.*
Mar. 25.46. Jude v.7.13. Rev.
20.10.

Oh these words, Everla-
sting, eternal, ever, ever & ever!^{+ αἰώνιος}
how plainly and fully do ^{κόλασις,}
they prove the everlasting-^{Mar. 25.46}
ness, and the perpetuity of ^{refuteth}
^{Origen,} the.

the punishment of the damned in Hell ? After they have been punished with the loss of the happiness of heaven , and with the sense of the horrour of Hell , as many years as there are grass piles upon the earth , as there are drops of water in the sea , as there are sands by the sea shoar , as there are motes in the Sun , as there have been leaves on all the trees that ever grew , & as there have been hairs upon the heads of all mankind from the first till the last born ; I say , after they have been punished so many years , ~~say~~ more , after they have been punished so many millions of years as it is possible for the mind of man to conceive , their most fearful punishment will be no nearer

an end, for it will ever last,
and never end, never, ne-
ver.

Their souls are *immor- *Eccles.
tal already, and their bo- 12.7.Dan.
dies shal be raised everlast- 12.2.Heb.
ing : the judgement that 6.2. 2 Pet.
shal be passed upon them is 2.17.Marc
eternal, Hell that place of 9.45.Joh.
torment they shal be turn- 3.35
ed into, continues for ever:
their worm of conscience is
ever-living, and the wrath
of God which shal abide on
them is everlasting ; there-
fore their punishment
shal be everlasting, everlast-
ing.

Though we may look
forward, and forward to-
wards — their miserable
eternity, yet we shal never
see the end of it, and they
will never find an end of
it; for, after it is once be-
gun, it is like a circle that
hath

hath no end at all, or like

* The Per-~~that~~ * Prison, that whoso-
fans Pri-
son called ever were cast into it, could
Leibe. never get out again.

Drexel: In all the miseries man-
kind meet withall in this
world, they have this poor
comfort, they hope their
misery will have an end;
but the wicked in Hell can
have no such hope, and
therefore no such comfort;
for, they wil know after
Christ hath condemned
them to go into everlasting
fire, that their punishment
wil be everlasting and end-
less.

The E. If any say unto me, What
ternity of is the *Eternity* of the Dam-
the damn- ned in Hell? my reply is,
ed a poste- this, It is the *Everlastingnesß*
riori, de- of their hellish pain and
scribed. misery, whereby it will e-
ver last, and never end, ne-
ver, never.



O all ye careless sinners ! Obvious
see here in this miserable eter- applicati-
nity, eternity, eternity, the on.
great and abominable evil
of sin, and the sad fruit of
it : See here, what that wrath
to come is, you ought to flee
from, and how much it
concerns you * to fear * Mat. 10
God, who can cast both soul 18. Luke
and body into hell : See 12. 5
here, where the broad way
of affected ignorance, un-
belief, and wickedness will
end, even within the wide
gate of the dreadful prison
of Hell, from whence there
is no return : Behold here,
what your sins will bring
you unto at last, unless you
truly repent of them, and
apply Christ by Faith for
pardon of them, and power
against them.

And flatter not yourselvs
in hope of a tolerable hell,
as

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as thinking that if you be damned, that you may endure the torments of hell as well as others ; For verely, verely, no finite heart can conceive how great the pain and misery of the damned will be, who shal be punished by an infinite God, for an infinite guilt, throughout the infinite space of Eternity : * One says wel, " We can go no path way further in comprehend-
to heaven : " ing that which is incompre-
" bensible, then to know it
" to be incomprehensible.

It is not for nothing that

* Isa. 30: God hath ordained * Tophet of
33: Maish. old, and that Christ hath so
5:22: ch. often threatned hell and ever-
25:41:46: lasting punishment against
Mark 5: impenitent and unbeliev-
43,44,46, ing sinners : For, for, as sure
48: as the promises of heaven
and life eternal are true; so
sure

** M Dens*

Plain-
Man's
path way

sure the threatenings of hell and everlasting punishment are true, and they shall be fulfilled in God's appointed time and way. *Mat. 5. 18. ch. 25. 46.*

Though Reprobate sinners are but finite Creatures, and did sin but for a ^{Objecti-} ^{ons and} ^{Querries} time, yet because they sin- prevented ned against an infinite good God, and against the everlasting Gospel of Jesus Christ the eternal Son of God, and did never repent of their sins, but would have sinned * eternally if ^{Aquinas} they had lived eternally, ^{primæerde} therefore their offence is ^{Q. 87. Art.} infinite, and it will be just ^{5. & Suppl.} ^{Par. 3. q. 99} with God to punish them ^{art. 1.} with an everlasting punishment, and so with an infinite punishment in respect of duration. *Rom. 3. 8 Rom. 6.*

Although all the damned shall be everlastinglly punished with the losſ of the felicity of heaven, and with the ſence of the miſery of Hell, yet by how much any of them have been greater finners then others of them, by ſo much their * degrees of punishment will be the greater, according to the opinion of moſt expofitors upon these Texts of Scripture, Mat. 11. 22, 23. Mat. 23. 14. Luke 12. 47, 48.

If the worm in hell that dyeth not, and the fire that is not quenched, be material, as

Aug. de civ. Diſ. L. 21. c. 9, 10. some learned * Writers do ſuppoſe they are, then the damned in Hell will be grievouſly and everlastinglly tormented with them; and if they be Metaphori-
L. 4. Diſ. 44 Aq. Suppl. 3. par. qu: 97 art. 5 cal, as it is moſt likely they are,

are, according to the judgement of several modern * Divines, then the *Calvin*, Conscience of damned sin ^{in Isa.c. 30} Tilenus
ners will be like a worm *v.ul.* Syntag p. 2
that dieth not, and the wrath of God abiding on D. 47.
them, will be like the fire ^{Gerrard de} inferno.
that is not quenched, tor-
menting them universally,
extreamly, continually, e-
ternally.

But what need is there curiously to enquire, or boldly to determin about such niceties as these? It is enough to know, that the pains and torments of Hell to the wicked, will be both eternal and incomprehensible. *Denteron. 29.*
29.

O Reader! if we, who know but in part, *The Doctrine of the everlasting punishment of such as shall be damned,*

D

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and, do apprehend their misery to be so exceedingly grievous : How extremely miserable wil they find their punishment to be, when they shal fully know it, by woful experiance

* *Bellarus.* As that * youth, who in concione was chosen by a certain de crucia King who had no issue, to be heir to the Crown, in case he proved fit for Government, otherwise to be a Gally-slave, came to know by sad experience how great his punishment was for his negligence and misdemeanor, when (being found upon tryal unfit for a Kingly Throne) instead of being Crowned King, he was made a Gally-slave; even so, the wicked will come to know by woful experiance, how great their punishment

nishment shall be, for their wilful ignorance and final disobedience, when instead of being preferred to heaven, to be ever with the Lord, and with his holy Angels and Saints, they shall be condemned to go into Hell fire, prepared for the devil and his angels : their infernal tormenting, and tormented companions. *Matthew 25. 34, 41.*

O what cause have we (who have deserved to be everlastinglly damned) to magnifie the Lord, who (we hope) hath delivered us from this wrath to come, through * Jesus Christ, and ^{1 Thes.} to wish out of our zeal to ^{1.10.} his glory, that all our ^{1 Cor. 15.} thoughts, words, and ^{57.} works, may either honour
D 2 Christ,

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Christ, or dishonour our
selves.

CHAP. IV.

Explains the happiness of that
Eternal state of glory and
rest, that the righteous
shall go into at the last
day.

I Have already cast mine
eyes downward, to-
wards — the miserable
Eternity of such as shall be
damned, and described
the horrour thereof unto
you, therefore I shall next
of all joyfully look upward
towards — the blessed
Eternity of such as shall be
saved, and shew you (so
farre as I have attained)

to see it by *Scripture-light*) wherein the happiness of their life Eternal, which is the life of lives, doth principally consist, to wit, in these three things.

1. In their being like unto Christ.

2. In their enjoyment of God in Christ.

3. In the Eternity of both these heavenly privileges.

First, The happiness of that Eternal blessed and conforming glorious state, that they unto righteous shall go into at Christ in the last day, doth consist, in their being made like unto Christ; Their

Apostle John saith, That when Christ shall appear, we shall be like him; as Christ is holy, and glorious in soul and body, so his people at his appearing shal be holy and

D 3 glo-

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glorious in their souls and bodies, and so they shal be like their Saviour in holiness and glory: yet not in equality, but in * resemblance, and so with a difference of degrees betwixt Head and Members.

* Similes
non parvæ,
Beza Ep.

1 John 3.2 and **Members.**

1 John 3.2.

The souls of all those, who dyed in Christ before his second coming, were immediately after the death of their bodies, and at particular judgement acquitted and made * perfect in holiness and glory, like to the glorified soul of their Saviour, and when their bodies shal be raised again at the last day, They shall be fashioned like to his glorious body, and so they shall awake in his likeness.

Hebr. 12. 23.

Psalm. 17. 15.

Philip. 3. 21.

The

The people of Christ also, who shall be found alive at his appearing, *They shall be like him;* Indeed all Gods Saints shall be * con-^{formable} ^{1 Cor,} to their blessed ^{15.49.} Saviour in perfect purity and glory, and so they shal be, not onely fully freed in their whole man, from all sin, both Original and actual, and from all sorts of sorrows, miseries, and sufferings external, internal, and eternal : but also, they shall be compleatly endowed in their bodies and souls with such like pure and heavenly qualities, as the blessed Manhood of Christ is now glorified withall.

As, in their bodies, with * immortality, Spirituallity, * 1 Cor. power, and glory : and in ^{15.42,43,} their * souls, with perfect ^{44,53.} * Psal. 36

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9. 1 Cor. 13. 12. by they shal know even as
Mat. 6. 10. they are known , and with
Rev. 19. 1. perfect freedom of will, whereby
they shal be exactly conformable to the heavenly
will of God ; and again,
with perfect order and elevation
of affection , whereby
they shall perfectly love,
and laud the Lord their
God, and perpetually de-
light themselves in him ;
and so being glorified in
their bodies and souls, they
will be fitted for that state
of glory and life eternal
that they shal inherit from
thenceforth, and for ever.

Matthew 25. 46. I Pet.

5.4.

Thus , When Christ who is
their life shall * appear, then
shall they also appear with
him in glory, cloathed with
the white robes of his ever-
lasting

* Col. 3.4

Rev. 19.8,

9. Ephes.

5.2.7.,

lasting righteousness and splen-
dour : not having spot or wrin-
kles, or any such thing ; and
so Christ will present them
holy and glorious in the king-
dom of heaven, where he Isai 60.21
will uphold them in per- Ephes.5.
fect purity and glory world 22.
without end, in so much as
that he will be everlasting-
ly Glorified and admired in
them. 2 Thes.1.10. Heb.13.
8. Rev.21.23.

Though we , poor we,
know not as yet how glo-
rious our Saviour now is in
heaven , nor consequent-
ly how glorious his people
shall be, when they shall be
like him, yet we may guess
at the glory of Christ in
heaven by the glory of
his * Transfiguration on
earth , and we may safely
conclude , that the Saints
will be satisfied when they

Mat.17.2.

D 5. shal.

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final perfectly bear their Saviours celestial image in the kingdome of heaven, and that then , they will have cause to say , as Peter did upon the Mountain, *It is good for us to be here.* Mat. 17.4.

If the man who had been long sick , joyed to think that in the grave he should be free from pain and sickness, how may the children of God who have been long sick of sinning , and subject to suffering all their life long, rejoice, to think , that in heaven, when they shall be like Christ, they wil be beyond all possibility of sinning and suffering. *1 Cor. 15. 54,55,56,*
57. Rev. 21. 4.

2. Their
enjoy-
ment of

Secondly , The felicity of that joyful and blessed life, called *everlasting life,* that

that the Saints shal inherit God in both in their bodies and Christ in souls after the day of the high-judgement, doth consist in their enjoyment of God in Christ, in the everlasting habitations of heaven; which is the principal part of the happiness of their life eternal, and as it were, the highest pitch of their heavenly felicity.

All the *Elect* people of God, by whatsoever names and Religions they were called, and distinguished here on earth, they shal all have in heaven, Communion one with another, fellowship with the holy angels, and a full fruition of the ever-blessed Godhead in Trinity of Persons; and that in these three respects, which I shal the rather express in Scripture-

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pture-Language for the
help of our weak under-
standing herein.

I. They shall enjoy God
in Christ, in being present
with him in the same, *Em-
pyrean heaven, and ever-blessed
Eternity*, where he enjoys
himself, and where his glo-
rious angels and the blessed
souls of his people enjoy
him.

* *Jo.14.5.* Christ hath promised his
people, that he will receive
them to himself : that where
he is, there they may be also;
and therefore, there they
shall be in his appointed
time.

* *1 Thes. 4.17.* Again, the * Apostle Paul
plainly tells us, That we shall
be ever with the Lord, & so we
shall partake of that fulness
of joy that is in his presence,
and of those pleasures which
are at his right hand for ever-
more. *Psal.16.11.* This

This, this, is that, which
the Saints here on earth,
do so * earnestly and ar-
dently desire, as that their
souls are restless and unsa-
tisfied until they come to
the full fruition of God in
the highest heaven, which
he hath prepared for their
everlasting home and enter-
tainment in the world to
come.

2. They shall enjoy God *Sicut An-*
in seeing of him as he is; *gelivident,*
For, then saith Saint Paul; *visuri*
we shall see face to face, and sumus.
know even as we are known. *Aug. de*
1 Cor. 13.12. *civ. dei,*
lib. 22.

Again, the Apostle John
saith, that then we shall see
the Lord as he is ; and so we
shal enjoy him by our im-
mediate and blessed Vision
of him. **1 Joh. 3.2.**

All the Saints shall be-
hold the glory of theirbles-
sed.

sed Saviour in his heavenly

* Job 19. kingdom with the * eies of
25, 26. their glorified bodies; and

Io. 27. 24. they shall see the blessed

* Isa. 60. Deity in three glorious

19, 20. Persons, with the * eies of

Matt. 5. 8. Rev. 22. their understanding fully

4, 5. enlightened with the light

of glory : They shal all

know the Lord apprehen-

sively in all his admirable

excellencies and perfecti-

ons, and they shall see him

whom their soul loveth as

it were *face to face*, clearly

and perfectly, and so they

shal have a full satisfactory

knowledge of God, who is

the first *Truth*, and of all

Truths else which may con-

duce to their complete

happiness.

* Melch. Zwingerus was so fully per-

Ad. in vit. swaded of this, as that he

Germ. *said at the point of death,

Med. p. I am glad that the time is now

416. come

come, when the Lord will shew himself unto me face to face.

3. They shall enjoy God in Christ, in being perfectly one with the Father and Him, as they are one, after such a real manner, as that they shal never be parted from him, but shal be indissolubly joined unto him, to their unspeakable comfort and happiness.

Jesus Christ who cannot but be heard, hath prayed both for the beginning and the accomplishment of this blessed union: His prayer is, *That all his people may be *one with the Father and him, as they are one:* ^{* Ioh. 17} 21, 22, 23. They cannot therefore but be partakers of this blisful one-ness with the blessed Trinity; and being partakers of it, they will enjoy God, by their happy con-
jun-

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junction, and immediate
communion with him.

All believers through the
Holy Ghost, are now insepa-
rably united to the glorious
Person of the Son of God,
^{* Eph. 1. as members to their * Head,}
^{2 Cor. 1. and by Christ they are uni-}
^{5. 30, 32. ted to God the Father, the}
Fountain of Grace and
Glory, whereby they are
now made partakers of
the Divine Light and Life
of Grace. 2 Pet. 1. 4.

And this spiritual and
mystical union begun here,
shall be perfected for ever
hereafter, whereby they
shall partake of the ever-
lasting Light and Life of
glory immediately from
the * Lord of Glory, in
such a heavenly, all-satis-
fying sort, as that they
shall be as fully happy, as
possibly they can wish or
desire to be. As

<sup>* Isa 60.
19. Rev.
21, 23.</sup>

As all the Elect shall be beatifically united to God in Christ; so they shall be perfectly * united one to another in judgement, will, ^{10. 17.} and affection, how much soever they differed on earth, ^{22, 23.} they shall all accord ^{Rev. 9. 9,} ^{10, 11, 12.} in Heaven, in one scope and act of giving glory, and praise to God, and in one perpetual adoration, and fruition of one infinite Deity in Trinity of Persons; and so they will be mutually happy in God, in themselves, and in each other.

Although it is the Soul which doth enjoy God, or * Manche- that doth partake * of the ^{ster con-} good which is in God; yet the body also shall have a share in the happiness of the souls enjoyment of God in the Kingdom of glory. ^{temp. mort.} ^{& immort.} *I Thes. 4. 16, 17.* Sith

Sith God is an infinite

* Exod. 3. * self-existing Spirit, from
14. Psal. Eternity, in Eternity, to
go 2. Eternity, and is his own
Rom. 1. happiness, and the author
25. Eph. 1. and object of All happi-
3. ness, therefore the full en-
joyment of God blessed for
ever, who is self-sufficient in
his Being, and all-sufficient
in his Communications,
will be a satisfying felici-
ty, and as high an hap-
piness, as either Saints or An-
gels can desire to enjoy. Pf.
73.25,26.

I could not but be affec-
tionately taken with the
judgement of a pious * wri-
ter about this particular;
“Enquire (saith he) of
“such as are yet militant
“upon earth, wherein
“their happiness consists,
“the answer will be, In
“their having fellowship with
the

* Dr Ar-
rowsmith
Armillia
Chatecher.

"the Father, and with his Son
Jesus Christ ; Let those
who are triumphant
be asked , What it is
that renders their heaven
so glorious ; their glory
so incomprehensible , ye
shal have no other ac-
count but this , it is be-
cause they have now at-
tained a compleat fruiti-
on of that all-sufficient , all-
satisfying , ever-blessed , and
ever-blessing Object — God
in Christ .

It is the Doctrinal Ob-
servation of a worthy
^{*} Preacher , That God alone ^{* Dr Au-}
is more desirable then any ^{nsway his}
thing , then all things in hea- ^{Sermon}
ven and earth ; and no won- ^{upon Psal.}
der if we consider , " That
the Lord is such a depth
of Divine perfections , as
that he possesseth in one
only perfection , the ex-
cel-

" excellencie of all perfecti-
" ons, in so excellent sort,
" as that none is able to
" comprehend it but him-
self, Therefore the ever-
lasting enjoyment of him,
can be no other then per-
fect blessedness.

We may piously think
according to the Scrip-
tures, that when the Saints
shal partake of this heaven-
ly fuition of God in
Christ, they wil have such
a full sence, and real expe-
rience of the everlasting love
of God unto them , as
that they will be for ever
Cant.5.8 *affected with it, and con-
z Cor.5.14 strained by it, perfectly to
love the Lord their God,
perpetually to rejoice in
him, and everlastingly to
laud him and praise him
for their *blessed enjoyment* of
him; and so their *Love to
God

God, joy in him, & thank-^{8, 13.}
fulness to him shal never ^{Psal. 16.11}
cease, because it is a part of ^{Rev. 5. 11}
^{12.} that heavenly happiness
which wil redound from
their beatifical fruition of
God in Christ.

*A day in thy Courts (saith Psal. 84.
Sacred King David unto God) ²⁰*
is better then a thousand; I had
rather be a door-keeper in the
House of my God, then to dwell
in the Tents of wickedness: If
the enjoyment of God in
his Ordinances be so un-
speakably sweet and de-
lightful, how incompre-
hensibly comfortable and
complacent wil the Saints
perfect fruition of God in
Heaven be!

I know not how to ex-
press it, let your souls think
of it; but there is more yet:
For,

Third-

*3. The
Eternity
of their
happiness* Thiraly, The perfect blessedness of that happy condition of heavenly rest and glory, called an *eternal weight of glory*, that penitent and pious believers shall go into at the last day; consists in the Eternity of it, their glorious conformity unto Christ, and their blessed enjoyment of God in Christ, will never end, nor ever alter, but will continue to be the same for ever ever.

Hear what sacred Writ saith concerning the Saints future Eternity; They shall

**Math. 25. 45. lo.
3. 16. ch.
6. 51: ch.
11. 26.
1 Thes. 4.
17. Rev.
22. 5
1 Cor. 9.
35* go into * life eternal, they shall have everlasting life, they shall ever live, and never dye; they shall be ever with the Lord, and shall reign with him for ever and ever in the Kingdom of Glory, where they shall wear an incorruptible Crown of Life and

and Glory, and where they shall James 1.12
possess an Eternal inheritance ^{1 Pet. 5.4}
incorruptible, and undefiled, ^{Heb. 9.15}
and that faileth not away, ^{1 Cor. 15.1}
^{1 Pet. 1.4.}

How clearly and fully ^{1 Cor. 15.}
do these two words — Ever ^{1 Cor. 15.}
ever, everlasting, ever, ever Q.
and ever — prove, that the
blessed life or happy con-
dition that the righteous
shall go into at the last
day, will never end, but
ever continue, ever, ever
and ever.

After the Saints in hea-
ven have been happy in
their glorious conformity
unto Christ, and in their
blessed enjoyment of God in
Christ, as many years as
there are stars in the hea-
vens, as there have been
drops of water rained
down from heaven since
the begining of the world,
as

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as there have been things thought upon, words spoken, and actions done by all mankind since the day that God created man; and as there have been letters written and printed, since letters, writing, and printing were found out in the world; when they have lived with the Lord in heavenly glory and hap-

*Psal. 90. 4 piness so many * years, nay so many thousands of years, their blessed life wil be no nearer an end, for it will ever last, and never end; Because I live (saith * Christ to his disciples) ye

* John 14:19. Rev:1:18. shall live also; As Christ, who is the head of his Church, liveth for evermore, so his people who are his members shal live for evermore; and in this respect he wil satisfie them with

with long life, given with
everlasting Life, in which
had indeed a beginning,
but shall never have an
end. *Psalms 93.16. John 10.
28.* ^{in his blessed ends not}

Their souls are * immortal * *Math.*
valby creatures, and their *10. 28.*
bodies shall be immortal at *1 Cor. 15.*
their resurrection, the hea, *53. 2 Cor.*
ven of heavens which they *5. 1. Gen.*
shall inhabit, is eternal; *Heb. 7:25*

Their God whom they shall
enjoy, is everlasting, their
blessed Head and Saviour
in whom they shall enjoy
the Lord, is everlasting.
Therefore their blessed life
shall be everlasting, everlast-
ing. *and v. 101. 1 Cor. 15. 53. 2 Cor.* *

What can I say more? After the inheritors of the
Kingdom of Heaven have
lived in Celestial Glory
and Felicity as many mil-
lions of years as all man-

E kind

A Tractate concerning

kind could sever number,
they will be as far off from
the end of their everlasting
blessedness, as they
were at the beginning of it;
for their blessed and etere-
nall Eternity (after they
are once entered into it) is
like a Ring, that hath no
end at all, and it shall bears
an immortal Ring, which
they shall eternally wear, in
remembrance of the Lords
everlasting Love unto
them.

All our Earthly enjoy-
ments are damped, and
made less comfortable to
us, because they are but

* 2 Cor. *temporal, for a while; we
4. 18. Pro. may leave them, or they
23. 5. Luk. may leave us, to day before
12. 20. to morrow: But the Heav-
enly enjoyments of the
Saints in glory, are height-
ned and made more happy
and

Adams future Eternity.

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and joyful, because they are
eternal, and will be altogether
the same, for ever and
ever. *Thes. 4.17. Heb. 13. 8.*

If any now ask me, where
is the Saints Eternity in The Saints
Heaven? My answer is this; Eternity
is the infinite length of a parte post
their blessed life, and hea-
venly happiness, whereby
it will never end, but ever
continue, ever, ever, and
ever.

O all ye blessed and thrice happy Saints, see here applicati-
n in this blessed Eternity, Eter-on.

*Eternity, what the Lord
hath prepared for them
that wait upon him : see
Here, where the narrow
way of Humility, Faith
and Piety, will end, even
within the strait gate of the
great City of Heaven,
where are joyes unconcei-
vable, and pleasures for e-*

E 2 vermore:

vermore: Behold here, how
 they shall win seate, shall
 keep ioy, and have the
 Lord valling me very reward
 those with the enjoyment
 of himself, who diligently
 seek him. *Heb. viii. 6.* In which
Adoration of the happy
 heirs of Heavens state joint,
** Rom. 5. 19.* the hope and expec-
3. 1 Thes. tion of this Heavenly glo-
4. 18. ry and happiness, so to come,
 and comfort one another
 with chrisolthings; and let
 the joy and recompence of
 reward which hath been
 shew before you, move you
 to go on thieviedly in
 the wayes of God, alwayes
 abounding in the work of the
 Lord, forasmuch as ye know
 that your labour is not in vain
 in the Lord. *1 Cor. xiii. 8.*
Hebr. 12.
 Through all the Saints
 that be members and fel-
 low-

low-Ginazis of the Head
verily, & most abundantly shall
be fully & exceedingly

Obvious
Questions
prevented

happy in their holy and
glorious conformity unto
Christ, and in their blessed
enjoyment of God in
Christ. Yet it is probable,

by how much any of them
(through the Grace of
Christ) have glorified God

on earth, more than others
of these, by so much their

degrees of glory in Heaven

will be the greater, accor-

ding to the judgement of

most Divines, upon these

places of Scripture.

Dan. lib. 3. c. 25.

1 Pet. 1. 14. 1 Thes. 4. 13. 5. 10. 1 Thes.

1 Cor. 9. 28. 1 Cor. 3. 8. 2 Cor. 4.

can. Inst. loc. 39. p. 446.

It is the general Opinion

of godly learned men, that

the saints in Heaven will per-

fettely and personally know one

another, & be mutual comfort

A TREATISE concerning

the ^{1. 10} of another; This is usually proved by arguments taken from these Texts of Scripture. Matt. 17. 1, 2, 3, 4. Matt. 8. 11. Luke 16. 22. 1 Cor. 13. 12.

After the resurrection

Matt. 22. the Saints will neither marry, nor be given in marriage, but shall be as the Angels of God in Heaven. And their bodies being spiritual in quality, they shall be freed from the necessities and imperfections of the animal life, and upheld immediately by the Almighty power of God, without the use of food and raiment, and all other means that are requisite to the preservation of the life that now is. 1 Cor. 15. 28.

When all the Saints shall be like Christ, and shall be brought to the blissful fruition

tion of God in Christ, in
these eternal Mansions of
heaven assigned for them,
then prophesying, hearing,
and praying, and all du-
ties, graces and actions,
that were used as means
to that blessed end, shall
* cease, and then they shall * 1 Cor. 15.
have that everlasting rest ^{13. 8.}
that now remaineth for
them, which is the endless
rest of rests; and so they shall
keep that everlasting Sab-
bath, which is the Sabbath
of Sabbaths; and the eter-
nal God himselfe (who
is goodness and perfection
wholly incomprehensible)
shall be with them, and will
be their God, their exceed-
ing great reward, their
portion, their heaven, their
life eternall, their happi-
ness, and * their all in all:
with whom they will be ^{* 1 Cor.}
Rev. 21.3.
ago. E 4 fully

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Fully satisfied, and in whom
they will comfortably re-
quiesce, and contentedly
rest to all eternity; yea, the
Lord their God will rejoyce
over them with joy, and will
rest in his love unto them.
Zeph 3.17.

O Sir's! if the blessedness
of the life to come, be but
revealed in part, and if we
who know but part of that
part of it, which is reveal-
ed, and that thorow a
glasse darkly, do conceive
the glory and bliss of ie,
to be unspeakably great.
How unconceivably glori-
ous and blessed, will the
Saints in heaven find it to
be, when they shall fully
know it by comfortable
experience?

In summe, the happiness
of heaven, and of the bles-
sed life to come called by
y list Divines,

Man's future Eternitie.

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Divine & the state of gloriſement
now, is ſuch, as that it will
please and ſatisfy all, who
shall have a part in it, & it is
infinitely greater, and bet-
ter, than can be imagined. * I Cor.
obſeived, therefore let
us humbly leave the ſubj. of
the felicity of it, to the fu-
ture experience of such as
ſhall enjoy it, as we may
hope we ſhall within a
ſhort time, if our hearts be
right in the sight of God.

* I Cor.

2. 9.

2 Cor. 12. 4.

4.

It is reported of the
Duke of Bevillor and his
army, that when they went
to Jerusalem, as soon as
they ſaw the high Turrets,
they ſhouſed for joy, Crying
out Jerusalem, Jerusalem,
what canſe have we poor pil-
grims & strangers on the earth,
who are travelling towards
the celestial Jerusalem our
heavenly country, to re-

E 5 joyce

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joyce with joy unspeak-
able, as soon as we see by
faith any glimpse of the ex-
ceeding glory and happi-
ness of it, saying with a
joyful noyse to God, Alle-
luia, Hallelujah, blessed,
and for ever blessed be the

Cor. 5. I.
v. Cor. 5. I.
Lord, that we * know that if
our earthly house of this taber-
nacle were dissolved, we have
a building of God, an house not
made with hands, eternal in the
heavens; * An house? yes,

Bishop Moll pa-
phet. Mc. dit. p. 165
“ a pallace of heavenly
state and magnificence;
neither is it lesse then a
kingdome that abides
there for us: a king-
dome so much above
these worldly Monar-
chies, as heaven is above
this clod of earth;

CHAP.

CHAP. V 200
Renders the principal Reasons
why all mankind, after the
day of judgement shall go in
their bodies and soules into
an everlasting condition, ei-
ther of felicity or misery.

The great and impor-
tant Truth of mans ever-
last state to come, having been
both proved and explain-
ed, I shall now give you the
Reasons of it, which are
principally these two.

First the Elect. of God
amongst all mankind, who
were interessed in Christ,
shall go in their bodies and
soules, after they have re-
ceyved their joyful sen-
tence of absolution, into
an everlasting condition of
happinesse, for the ever-
lasting, glorifying of the
mercy

I. Rea-
son.

A Treatise concerning
mercy of God; Rom. 9:23.

When Jesus Christ shall say to his blessed people in the sight and hearing of all the world, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and when afterward, he shall bring them triumphantly into the possession of the everlasting kingdome of glory: Then, and from thenceforth, and for ever, it will be fully known, that God is essentially mercifull, and that his mercy towards them whom he hath chosen in Christ to

* Exod. 34:6,7. life eternal, is infinite, everlasting, and immutable, to the everlasting glory and honour of the mercy of the Lord, and to the perpetuall praise of the glory of his grace. Rom. 9,

23. Ephes. 4. 5, 6.

As now the best of Saines
do but see the saving mer-
cy of God towards them
thorow a glasse darkly, and
do but weakly believe it:
so they do very imperfectly
praise him for it; but when
they shall perfectly know
at the day of compleat
Redemption, that it was
the mercy of God, and no
thing but his sending mer-
cy, and free grace in Christ
towards them, that elected
them, that created them; Ephel.
that redeemed them; that i. 4.
called them, that justified Rom. 8.
them, that sanctified them; 29.
and that hath compleatly • Finis vi.
saved them, and all for this ^{the} eterne
*great end, that they might principaliſ
for ever magnify him for ^{est Dei glo-}
it; Then, they will perfectly ^{rificatio.}
praise the Lord, and give ^{de vita}
him the glory due to his ^{eterna.}
name,

A Triumphant sounding
noise, for this gracious and
golden chain of mercy,
that reacheth from their
everlasting predestination,
to their everlasting glorifi-
cation. *Ephes. 1:3,4,3,6. Rev.*
4:8 9,10,11,12. 10:11,12
As the saved in heaves
will know by joyful exper-
ience, the great things the
Lord hath done for them,
and that it is eternal love
unto them in Christ, that
hath delivered them from
the nether-most hell, and
that hath brought them to
the highest heaven; so
they will affectionately
praise him for it, and will
delight to give glory to the
Lord their God, who hath
brought them unto his in-
comprehensible bliss and
glory, through the com-
munication of his grace
and glory unto them.

And

And as they will perfectly apprehend that the favour that God beareth unto them in Christ shall endure for ever; and because they will glorify him for it, for ever and ever; and will sing without ceasing the high praises of God, not as the *Azemets* at Constantinople, who sung day and night divine praises to God, only one company after another: But all the Elect angels and Saints in heaven, will unanimously and perpetually praise the everliving God, Father, Son, and holy Ghost, for the infinite felicity they shall enjoy together in his beatific presence. *Psal. 84.*

4. Rr. 7. 10, 11, 12.

Secondly, all the Reprobate of Mankinde, who had no part in Christ, shall

go

A Treatise concerning
god's & their both his blud-
fouls immediately infun-
che deafeul & heathenes of
condemnation hath been
pronounced against them,
into an everlasting condem-
nation of misery, for it is
everlasting glorifying to
the justice of God; Rom.
9. 22.

When Jesus Christ shall
say to the Reprobate, in
the presence of this elect
Angels and Saints, Depart
from me ye cursed into everla-
sting fire, prepared for the Devil
and his Angels, and when
he shall at that instant, cast
them into hell, to be ever-
lastingly punished ; then,
and ever after, it will be ab-
solutely known, that God
is essentially just, and that
his justice is infinite, ever-
lastingly and unchangeable,
to the everlasting glory
and

and honour of the justice of God, and to the eternal praise of his unalterable purpose to punish final impenitent and unbelieving sinners, according to the desert of their sins. Rom. 9: 22, 2 Thes. 1: 7, 8.

The wicked in the world will not now believe the justice, anger, and displeasure of God, against sin and impenitent sinners, nor will they *glorify it, whom it is executed upon : seeming sinners, either in temporal or spiritual judgements;

But when the *great day of* Ix: Dei the Lords wrath is come, then est infernus, they shall feel it by Iwafid nus diabolus experienced, and shall before li, & omnibus daturum, to know, and acknowledge the Lord to be just, Luther. and their damnation to be just, to the eternal praise and glory of the sovereign justice

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A Treatise concerning
justice and wrath of God,
against final unconverted
sinners. Rom. 3. 8. Revelat.

6. 17.

It is the opinion of su-

* Bishop Reynolds of the passions.
Doctor Pearson on the Creed,
Master Baxter's Saints Rest,
3. Part

dry of our * English Divines, that God intends the glorifying of the 2 great attributes of his mercy and justice, most eminently at the day of judgement, and in the world to come; And surely the vessels of mercy, and the vessels of wrath will find it so at the last day, and from thenceforth to all eternity. Job 21. 29, 30, 31.
2 Pet. 1. 4. 2 Pet. 2. 9. 17.

Ah Christians! Christians! I who write, and ye who read and hear these things, must not only be spectators of the praise of Gods mercy, and justice, but parties also, upon whom either the infinite mercy,

AND

er

or the infinite justice of God shall be everlastingl y glorified , but whether of these, I cannot tell ; God knoweth ; In the name of Christ, * Let us work out our salvation with fear and trembling , for our God is a consuming fire ; presumptuous sinners, who go on impudently in their sins, shall at length find to their cost, that they have * treasured up wrath to themselves against the day of wrath , and that the justice of God , as well as his mercy , endures for ever ; none more terrible than God provoked , woe and again woe to them all , against whom mercy it self , shall rise up in judgement . * Rom. 2.5 Jam. 5.3. Now consider this , ye that forget God , lest he tear you in pieces , and there be none to deliver . Psa. 50.22.

A Treatise concerning

and most abundant salutary
Significancy of this book
To read. **G. M. A. P. V. L.** John
 Directe you how to apply the
 to greatest doctrine of man's fu-
 ture eternity, whereby you
 may escape everlasting pa-
 nishment, and obtaine eterna-
 l salvation after this life is
 ended. no other wittink
 to do you better service

Having done with the
 explication of the doc-
 trine concerning the great
 state of man's future condition,
 I shall, in this last Chapter,
 apply it unto you, and
 that by way of exhortation,
 unto these two points
 1. Believe it in the gen-
 nerall, That man's future
 condition, shall be eternal,
 either in happiness or mis-
 ery.

2. Provide in particular
 for your own future con-
 dition,

diction, that it may not be miserable, but happy & all
eternal. * Ed. 1. Exhortation.
First believe in the general condition of all mankind in the world,
to come, shall be everlasting, and happiness together, setting
listeth no body, although you can see any thing
beyond the Grave with the
eyes of your body, yet with
the eyes of your understandings
distinguisheth the highest
and lowest of the Word, & by
the grace of Faith, you may
see beyond this world, and
the greatest prosperity of Man & E-
ternity, which to comes
both that of glory, and that of
torment; and how
sad the one, and how miserable
the other. Hence one saith, Manchester
that man is a future creature, Con-
sider, the eye of his soul, templs.
looks beyond this life to-
wards

A Treatise concerning

* Hebr,
11.1.

wards Eternity; and hence it is that Faith is described to be * the evidence of things not seen ; the nature and use of Faith, is to be such were, in stead of sight, or to make the unseen and eternoal things of hell and heaven, which God hath convealed, to be in existence, as if our bodily eyes beheld them ; therefore that you may believe this universal received Truth, as verily as if you saw it fulfilled, meditate, pray, and consider about it.

I. Meditate of the certainty of this Doctrine--- That all mankind at the end of this world shall go in their bodies and souls into an everlasting condition, either of happiness, or misery : and consider, you have as plain places of Scripture, and as strong

Mans future Eternity.

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strong by Scripture—Argues
theses to prove it, as you
have to prove any Doctrine
contained in the Bible, as
appears by what hath been
already said in our second
Chapter.

Again, consider how
that this Doctrine hath
been received for a Truth
in all ages of the world, not
only by Jews & Christians,
but also by Gentiles and
Heathens ; and therefore
if you do not believe it,
you are worse then Infidels
and Pagans, because
they have only the twi-
light of Nature, and you
have the clear light of the
sacred Scriptures to con-
vince you of the verity of
it. Mat 25.46.

Although none can have
good hope to go to hea-
ven to enjoy that happi-
ness

A Treatise concerning
Reſe Athene; q̄ which they
would not believe here;
yet it is to be feared, that
many go, into hell no ſet
that misery there, which
they would not believe
here.

What Reſt to God an give
you grace to believe it, and
by faith to foreſee what
the Scripture hath ſo plainly
foreſhown; who denie
that chal the Lord may per-
ſuade you of the truth of
it, & whilſt you are pray-
ing to him to incline your
hearts to believe it. *In Dauy*
27. And when you will com-
me to Confeſſ above it, (if
need be) with ſome able
Minister of the Gofpel, to
the end that you may be
*ſtrengthened and confor-
med in your belief of it. Mal.*
27. And lo. 5.6, eþod is good
-faged and void of all
One

One told * Bishop Hoo- M. Clark
per, after he was in Queen ^{on the life} Mary's days condemned ^{of B. Hoo-}
to be burued , *That life per.*
was sweet, and that death was
bitter, thinking thereby to
have dissuaded him from
suffering for righteousness
lake: But the good Bishop re-
plied, The life to come is more
sweet, and death to come is
more bitter; Surely, such as
mens belief is of heaven
and life eternal to come,
and of hell and everlasting
punishment to come, such
will be their desires and
endeavours to escape the
one, and to obtain the o-
ther; And this let all men
know for certain, That the
wicked shall go away into ever-
lasting punishment and the
righteous into life eternal, at
the last day, whether the
generality of the world do-

F now

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now believe it, yea, or no,
Mat. 25.46.

Exhortation. Secondly, Provide in particular for your own condition in the world so come, that it may not be miserable, but happy to all eternity.

That you ought first, and above all, to provide for your own eternal salvation, and that it is rare Christian Policy so to do, these places of Scripture do fully prove it.

Seek yee first the Kingdom of God, and his righteousness, and all these things shall be added unto you. Mat. 6.33.

Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. Luke 13.

24.

Give diligence to make your calling and election sure ; for

so

so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord & and Saviour Jesus Christ.

2 Pet. 1. 10, 11.

Dame Scene makes mention of a certain * Countrey where they choose their King of the meanest of the people, and (such was his Anatomie of their detestable disloyalty) as that upon any dislike taken, they would depose him and banish him into an island, where he should be starved to death; one of their Kings more wise then the rest, considering hereof, sent money before hand into the Island into which he feared he should be banished, which coming to pass, the Islanders received him with joy, and he lived in plenty amongst them.

Book 3 c

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ad 1000

*A Treatise concerning
them till his dying
day.*

If men be so wise and careful to provide for this life, which is but temporal; how prudent and provident should they be, for the life to come, which is eternal?

If any say unto me, *What shall we do that we may escape everlasting punishment, and inherit * life eternal at the end of this life?* which is one of the best questions that ever was asked, and my Answer unto it is this; that you may be delivered from everlasting misery, and that you may be provided for life eternal, against the time your temporal life shall end, and be no more, take these three general directions.

* Mark 10.
17.

I. Learn

1. Learn necessary principles.
2. Practise necessary duties.
3. Use necessary means.

First, if you would be saved from eternal damnation, and with everlasting salvation, after this life is ended, then learn the fundamental principles of the christian Religion, that are most needfull to be known unto salvation, as suppose, those Articles of Faith, contained in that famous Creed commonly called the Apostles Creed.

But more particularly labour rightly to understand these four principles, necessary which are the first things to be in the Christian Religion, that every one ought to learn, and believe.

The first
generall
direction.

1. Princi-
ples. First, that there is * one
 * 1 Tim. only living and true God,
 2.5. who is a spirit infinite in
 1 Cor. 8. 4. being and all perfection,
 6. distinguished into three
 Jo. 4. 24. persons, the Father, the
 Marth, 28 Son, and the holy Ghost,
 19. the Maker and Governor
 Gen. 1. 1. of all things, who made
 Psal. 103. man after his own Image, in
 49. knowledge, righteousness, and holiness, and so in a
 happy condition. Gen. 1.
 27. with Col. 3. 10. and Eph.
 4. 24.

2. Prin-
ciples. Secondly, that our * first
 * Gen. 3. parents Adam and Eve, fin-
 6.7. ned in eating the forbid-
 Gen. 1. 17. den fruit, and thereby fell
 Tit. 1. 15. from their original righte-
 Rom. 3. 10. ness, and became dead
 to 19. in sin, and wholly defiled
 Act. 17. 26. in all the faculties, and
 Psal. 51. 5. parts of soul and body: and
 Rom. 5. 12. they being the root of all
 18. mankind, the guilt of
 Eph. 2. 1. their

their sin, was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation; so as that our first parents by their fall brought themselves and all mankind into a sinfull, and damnable condition. Rom. 5.12. to 20.

1 Cor. 15. 21, 22.

Thirdly, that Mankind thus fallen, being * unable to deliver themselves out of the estate of sin and misery, God so loved the world, that he sent forth his only begotten son Jesus Christ, who was conceived by the holy Ghost in the womb of the Virgin Mary of her substance, and borne of her, yet without sin, and so became man, and was, and continueth to be God

3. Principle.

Rom. 5.6

Io. 3. 15.

Math. 1.

18 20, 21.

2.5.

Gal 4. 4.

Hebr 4.

15.

Ja. 1. 14.

Luke 1. 31.

Rom. 9. 5.

Gal. 4. 4.

Phil. 2. 8.

1 Cor. 15.

3. 4. 3

Acts 1.9. and man in two distinct
10. natures; and one person
Col 3.1. for ever: who was made
 under the Law, and was
 obedient to it, and endur-
 ed the misery which was
 due to man for breaking of
 it: who died for our sins,
 and suffered for our salva-
 tion, and was buried; and
 rose again the third day,
 who ascended up into hea-
 ven, and sitteth at the
 right hand of God, from
 whence he will come to
 judge both quick and dead.

Acts 10. 42.

*4. Prin-
ciple.*

**Matt. 4.
17.*

*1 Jo. 3. 23
Titus 2.*

11, 12.

Fourthly, that the Lord
 requires all people who
 would be saved through
 his mercy in Christ *to re-
 pent of their sins, to be-
 lieve in his Sonne Jesus
 Christ, to live a holy life,
 and to wait upon him
 in his own Ordinances,

* as

*as the word, prayer, and *Prov. 3
Sacraments; And they who ^{32, 33, 34}
by the grace of God fin- ^{Mat. 7. 7.}
eerely obey these precepts, ^{ch. 28. 19,} 20;
shall be saved, and they
who wilfully and finally
disobey them, shall be
damned, in their souls af-
ter death and particular
judgement, and in their
bodies also, after their re-
surrection, and at the ge-
neral and last judgement.

*Mark. 16. 16. Rom. 8. 13.
Matth. 25. 46.*

Though these are the
main principles that are
most needful to be known
unto salvation, yet I shall
mind you, not to rest here,
but to read and search the
holy Scriptures, which are able
to make you wise unto salva-
tion, and perfect unto all good
works. *Jo. 3. 39. 2 Tim. 3. 15,
16, 17.*

F 5 Secondly,

The second general direction. Secondly, if you would escape everlasting punishment, and inherit life eternal at the end of this life, then practise the fundamental duties of the Christian Religion, that are most necessary to be done unto salvation, which are chiefly these four, in respect of the acts and exercise of saving grace.

Four duties necessary to be practised. 1. Repent of all your sins. 2. Believe in the Lord Jesus Christ with all your hearts.

3. Live a holy life according to the rule of all Gods commandements.

4. Renew your repentance and faith, all the dayes of your life, as your sins are reviewed.

I. Repentance towards God.

First, repent of all your sins, both original and actual; Repent (*said our Saviour*)

Saviour) for the kingdome of God is at hand; and again, I came not to call the righteous, but sinners to repentance, and except ye repent, ye shall perish.

Matth. 4. 17. Matth. 9. 13.

Luke 13.3.

Now then, that you may truly repeat of all your sins, observe these three rules.

1. Search * and try your * Lam. 3. wayes, whereby you may find out your sinnes of all H. Eggl. 1. all sorts; be not too hasty 5.7. in this duty, but ransack Plat. 8. every corner of your heart, Rom. 5. and think of your sinnes, 23. till you find them out so farre, as that you can remember no more: and consider how you have deserved the wrath of God, Gal. 3. 10. and the damnation of hell for your sins, that so you may be truly affected, and humbled.

humbled with the sense
of your sinfull and mi-
serable condition.

37.

2. Having found out
your sins, and considered
the wrath and curse of
God due to you for them,

* Psal. 95.

6.

Luke 15.

18:

1. 10. 1. 9.

Ezek. 36.

31.

2 Cor. 7.

10. 11.

1. Cor. 11.

31.

* fall down upon your
knees, and humbly con-
fesse your sinnes to the
Lord, and be sorry for
them, chiefly as they are
contrary to the holy na-
ture, and the righteous law
of God, and the gracious
Gospel of Jesus Christ;
judging your selves for
them, and praying to God
in the name of Christ
for pardon of them, and
power against them. Luke

1. 1. 4.

3. Forsake your wicked
ways, and turn from all
your sins unto God, pur-
posing

posing and endeavouring
for time to come to walk
with him in all the waies of
his commandments. *Ezek.*
18.21,22,30,31. *1 Thess.*
1.9.

Next to impenitency,
take heed of late repen-
tance; If I had ten thou-
sand souls (saith an able
* Divine) “ I would not M. Cal.
“ adventure one of them in his Ser-
“ upon a death-bed-repen- mon upon
“ tance ; therefore repent Hebr.11,
betimes , and lest your re- 13.
pentance should be too
late , let this be the day of
your sincere conversion.
Dent.29.18,19,20. Hebr. 3.
7,8.

Secondly, believe in the 2 *Faith*
Lord Jesus Christ with all towards
your heart , and you shall *Jesus*
be saved ; For God so loved *Christ*.
the world, that he gave his on- *John.3.16*
ly begotten Son, that whosoever
ver

A Treatise concerning
ever believeth in him, should not
perish but have everlasting
life. Bucholterus did so de-
scant upon this Text in his
last Sermon before his
death, that he ravished the
hearts of his hearers with
the greatness of Gods love
to believers; Surely, it
cannot but be a taking
thing with all people, that
Christ ever was, and ever
will be, the Common salva-
tion of all Believers. Jude
v. 3.

Therefore that you may
believe to life everlasting,
endeavour these two
things.

I. Endeavour to under-
stand how Christ is offered
in the Gospel unto sinners,
namely to be * Wisdom
and righteousness, and sancti-
fication, and redemption, and
all in all, unto all sorts of
sinners.

sinners, who see a need of him, and who are willing to have him joynly together for these holy and heavenly ends. *Mat. 11. 28. John 7. 37.*

2. Endeavour to receive Christ, (and God in Christ) and to rest upon him alone for salvation, as he is offered unto you in the Gospel. *John 1. 12. I Cor. 1. 32. I Cor. 2. 12. Chapter 50.*

10. Say not, I must not presume to accept of Christ, because my sins are many and great, and I am not humbled enough for them; For verily, verily, Christ had not come into the world, but to save sinners, yea, and the * chief of sinners who come to him to be saved : And Christ *Heb. 7. 25.* who is rich in grace, expects

* *1 Tim. 1. 15.*

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spects not to receive any thing from poor sinners, but to be received by them.

Rev. 22.17.

* Act. 16. Therefore * defer not your believing, or accepting
30. 31. Psal. 103. of Christ, but endeavor
30. Isa. 64. your to come to him, as
7. 2 Cor. God shall draw you, and
8. 1. John be willing to close with
6. 37, 38. Christ, and to believe on
35. Hebr. him, as God shall make
5. 2. you willing: and humbly
put your selves upon
Christ, and wholly give
up your selves unto Christ,
to be taught, pardoned,
sanctified, and saved by
him, in his own appointed
time and way, and then
know for a certain, that
Christ will in no wise refuse
you, but will undertake to
be the author of eternal
salvation unto you, and
that God in Christ, will be
your

your God and portion
forever. *Psalms. 73. 25,*
26.

Thirdly; Live a holy ^{3 New-} life, according to the Rule ^{ness or ho-}
of all Gods Command-^{lineß of}
ments; For the Scripture ^{life.}
saith, That without holiness ^{Math.}
none shall see the Lord; and ^{19.17.}
that godliness hath the promise ^{Hebr. 13!}
of the life that now is, and of ^{14. 1 Pet.}
that which is to come. ^{10.15.} *1 Tim.*
4.8.

And again, That the grace of
God which bringeth salvation,
doth teach us to deny ungodli-
ness and worldly lusts, and to
live soberly, righteously, and
godly in this present world. *Ti-*
tus 2. 11, 12. 2 Pet. 3. 11.
1 John 3.3.

For this end, that you
may live a holy life, make
use of these three helps.

I. Apply by faith the
death

* Rom. 6. * death and resurrection
 413, 6, 8. of Christ, and the particu-
 Ezek. 36. lar Promises of Sanctifi-
 27, Mich. cation made to believers in
 7, 19. Christ, whereby you may
 2 Cor. 7. 1. Ephes. 4. be renewed in your whole
 23, 25. man after the image of
 God, and enabled more
 and more to dye to sin,
 and to live to newness
 and holiness of life. Rom.
 6. 4, 6, 14. Galatians 5.
 24.

2. Observe the summe
 of the ten Command-
 ments, which is, To * love
 * Matth. 22. the Lord your God with all
 37, 38, 39. your heart, and with all your
 4c. Rom. 13. 9, 10. soul, and with all your mind:
 and your neighbour as your
 selves; Love thus exerci-
 sed in sincerity of heart, is
 the fulfilling of the Law,
 and the Epitomy of a pious
 life.

103. Get the ten Com-
mandments by * heart, * Deut. vi.
which are the Rule of a 18. 1 Cor. 10.
holy life: that so, your
heart being the keeper of
them, you may ever re-
member to live according
to them: endeavouring by
degrees in the use of read-
ing, hearing, meditation
and the like means, to un-
derstand what sins are for-
bidden, and what duties
are required in every one
of the ten Command-
ments, for that purpose,
that you may * eschew the
sins therein forbidden, and
perform the duties therein
required: having a special
care to studie, and to pra-
ctise the duties of your re-
lations, and to strive most
against your greatest sins,
and to watch over your
thoughts words and wayes,
out

* Eze. 36. 27.
John 15.
15, 23.

* Mark 13
35, 37.
1 Pet. 1. 17

out of a holy fear of sinning, & the rather, because your thoughts words and actions must be rewarded or punished for all eternity.

Rom. 2. 6, 7, 8, 9. 2 Cor. 5. 10.

Caution. Whatsoever you do in the practise of godliness, do "Gal. 6. 16 all by the * Rule of Gods Phil. 4. 13. Word, in the strength of Rom. 8. 13 Christ, through the help * Cor. 10. 13. Titus 2. 10. of his Spirit, to the glory 2 Pet. 1. 5, the Gospel, the strength to 11. 1 John 2. 3 Math. 5. 16 rance, and the good example of others : and all this out of singular love and thankfulness to God, for his unspeakable love unto you in Jesus Christ.

Luke 1. 74, 75. John 14. 15. 2 Cor. 5. 14.

One Symeone Captain of the Guard to Emperour Adrian,

Adrian, caused this * in. * *Hic jacet Similis, cuius aetas multorum quidem annorum fuit, vixit annos duodecim Septem.*

Tomb, Here lyeth Similis, who saw many years and lived but seven. Let all Christians take special notice of it, that they live no longer, than while they live so, as becometh the Gospel of Christ. *Philip. I. 27. Ephes. 2. 1, 2, 5, I Tim. 5.6.*

In short let our Conversation be in heaven, let our discourse be on things above, let our thoughts be on our future Eternity, and so let us live to God on earth for Eternity, as that we may live with God in heaven to Eternity. *2 Cor. 5.14, 15. Phil. 3.20. Colos. 3.2.*

Fourthly, Renew your ⁴ Renewed repentance and faith, all the dayes of your life, as

your

A Treatise concerning
your sins are renewed;
which that you may, pra-
ctise these three particu-
lars.

1. Commune with your
own heart every morning
and evening, and consider
how, and in what respect
you have sinned the day,
or night past, either by
Commission, or Omission.

Psalms. 4.4. Haggai 1.5.

2. Having thought of
your sins, and manifold
failings, *repent, and above all
Job 42.6. hor your selves for them,
Luke 11.4 & beseech God for Christ's
sake to forgive them, and
to cleanse you from them;
and withall, Remember that
you have an advocate with the
Father, Jesus Christ the righ-
teous; who is the propitiation for
our sins: and be not faith-
less, but believing. *1 John*
2.1,2,

3. Re-

Resolve with full purpose of heart through the grace of Jesus Christ, to sin no more, lest a worse thing befall you. Job 34. 31, 32.

Justine * Martyr would Mr. Clark say, it is best of all not to sin, on the life of St. and next to that, after sinning, Iust. Mrt. by repent and amend.

Thirdly, if you would The third avoid everlasting misery, &c generall of enjoy eternal felicity, after direction, told your temporal life is ended, then make use of the outward means and ordinances of God that are necessary to be used unto salvation, and especially of these four sorts following.

1. Hear the word of Fourre God publickly preached.
2. Pray daily to God meanes everlasting to save you.
3. Make use of the two to be new Testament Sacra- ments,

*A Treatise concerning
ments, Baptisme, and
the Lords Supper.*

4. Obey the Ministers of Gods word, who are set over you in the Lord.

i. Hearing of the word of God preached.

First, hear the word of God publickly preached, as generally at all times, when you have opportunity for it; so especially upon the Sabbath day; Hear (saith the Prophet Isaiah) and your soul shall live: when Sabbath cometh to hear (saith our Saviour) let him hear. Isa 55. 3. Matth.13.9.

Again, Christ informs us, that * hearing is the one thing needfull: because not onely faith, but also every other grace usually cometh by hearing; yea, and is confirmed and increased by hearing. Acts 14. 21, 22. 1 Pet. 2. 2,3.

Secondly, pray daily to cram God,

God in the name of Christ,
to deliver you from ever-
lasting punishment, and to
bring you to life eternal
after this life is ended.
Math. 6. 10. 13. Luke 21.
36.

2. Daily
prayer to
God.

Pray in your * hearts, *1 Sam. 1.*
with ejaculations to God,
pray in secret, pray in your
families, pray in publick,
pray without ceasing. *1 Thes. 5. 17.*

13.

Mat. 6. 6.

Acts 10. 2.

1 Cor. 14.

15, 16.

Our Saviour saith, ask,
and it shall be given you; seek,
and ye shall find; knock, and it
shall be opened unto you. *Mat.*
7. 7.

And Saint Paul tells
us, that whosoever shall
call upon the name of the
Lord, shall be saved. *Rom.*
10, 13.

Thirdly, make use of the
two New Testament Sa-
craments, Baptisme, and
the

3. Fre-
quent use
of the Sa-
craments.

A Treatise concerning
the Lords Supper; which
are to continue to the end
of the world. *Mat. 28. 19,*
20. 1 Cor. 11. 26.

Make use of your Bap-
tisme by way of meditati-
on; as sure as you were
baptized, so sure you shall
be pardoned and saved,
if you truly believe in
Christ; for Baptisme is not
only a Signe, but also a
Seal thereof to all true be-
lievers. *Mark 16. 16. Rom.*
4. 11.

Again, make use of the
Lords Supper, by your re-
ceiving of it, as often as
you may be called to it,
and prepared for it; and
as often as you receive, do it
* *in remembrance of the Lords*
death, and of the great ben-
ends of his death, which he
was to deliver all those that
who rightly believe in him,
from now

from wrath to come, and to purchase an heavenly inheritance for them. As sure as you shall receive Christ by faith in this Sacrament, so sure the blessed benefits of his death and passion, shall be confirmed unto you in it. Matb. 26. 28. Rom. 4. 3.

1071 **F**orthwith, obey the Ministers of Gods word, who are set over you in the Lord, and submit your selves unto them, for they watch for your soules, as they that must give account, that they may do it with joy, and not with grief. Hebr. 13. 17.

Remember what Jesus Christ hath said in this case, *He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Luke 10. 16.

4. Sub-
mission
to the
Min-
isters of
Gods
word.

* **Io.13.17.** If ye know these things, happy are ye, if ye do them; and that you may be blessed in the practice of them, consider these four motives.

1. Motive. First consider, that if you think of these things so, as to do thereafter, then you may assuredly conclude, that you shall escape everlasting punishment, & inherit life eternall at the end of this life: and you may draw your conclusion of assurance, into such a like Christian Syllogisme, as this; which may serve instead of an use of examination:

* **Jo.17.3.** They who * know those **Mat.4.17.** things that make them **Jo.3.16.** wise to salvation, who re-**Rom.8.13** pent of their sins, and be-**1. Io.3.3.** lieve in Christ, & who sin-**17.** ccreely live a holy life, shall not

not perish, but have everlasting life , saith the Lord in his holy word.

But those who follow the afore mentioned directions, may say, we through grace have learned those things that make us wise to salvation , we repent of our sinnes , we believe in Christ , and we sincerely desire and endeavour to live a holy life :

Therefore we shall escape everlasting punishment , & enjoy life eternal after our temporall life is ended.

And if so , how happy will you be , that ever you were borne ; consider of it, as it is briefly expressed in these * Scriptures , when Christ shall appear , you shall be like him : where he is , there you shall be , that you may behold his glory , and see him as

be is, face to face : you shall
 * 1 Thes. * be ever with the Lord, in
 4.17. whose presence is fulnesse of
 Psal.16. joy, and at whose right hand,
 31. there are pleasures for ever-
 more ; and so as perfectly
 happy, as possibly you
 can be.

*a. Mo-
tive.*

Secondly consider, that
 if through carelesnesse,
 you forget the duties you
 have been exhorted unto,
 so, as finally to neglect
 them, then you may sadly
 fear, that when the Lord
 shall weigh you in his bal-
 lance, that you wil be found
 Dan.5.37. wanting, and in the number
 of those who shall bee
 doomed at the last day, to
 go away into everlasting
 punishment ; and then wo,
 wo to you, it had been
 good for you, if you had
 never been born.

In the fear of God con-
 sider

fider the miseries that will come upon you at the last day, if you dye without re-pentance toward God, and without faith toward our Lord Jesus Christ ; and seriously think with your selves, how sad your condition will be, if you be condemned with the wicked of the world, to * depart from the Lord, and from heaven his dwelling place, and to go into hell, into the fire that never shall be quenched, and into the lake that burneth with fire and brimstone.

And how can ye escape the damnation of hell , if you walk in the broad way that leadeth to it , and if you live and dye such ignorant and disobedient sinners, as the Lord expressly threatens to punish with everlasting destruction

G 4. from

¹ Mat. 25.1

² Mat. 9.

³ 43,44.

⁴ Rev. 21.8.

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from his presence, and from
the glory of his power?*
*2 Thes. 1. 7, 8, 9. Hebr.
2. 3.*

Some have been moved
with * fear of hell fire, to
cause these words of the
of Betty in Prophet *Isaiah*, (Who a-
France in mongst us shall dwell with ever-
his draught lasting burnings? Isa. 33. 14.)
of eterni- to be written in letters of
ty. Num. gold over their Chimney-
75. pieces. O that you who
read and hear these things,
would be so moved with
fear of hell, and fire eter-
nal, as to begin forth-
with to prepare to escape
it!

*3. Mo-
tive.*

Thirdly consider, *What*
it is for which, you neglect
to provide for your own
eternal well-fares Is it not
either for *sin* it self, which
is altogether evil? or else
is it not for the love you
bear

bear to this present world, either to the pleasures, riches, or honours of it? all which, are but masks of happiness, and gilded emptiness: yea, they are not only vain, but vanity it self; *Vanity of vanities,* (saith the * Preacher) *vani-*
ty of vanities, all is va-
nity: and therefore they
are no provisions for a blef-
sed eternity.

And will you venture to neglect the great duties which concerns your eternal salvation, either for so vile a thing as *sin*, or for such *vain things* as cannot satisfy your immortal souls? God forbid you should do so! God forbid you should do so!

King * *Lysimachus* being *Plutarch.*
constrained through thirst *Apolo-*
to yield his Kingdom to

the Scythians for a cup of cold water; when he had drunk it, said, O! for what a small pleasure have I part ed with my great kingdom? whosoever shall loose the eternal good things of the world to come, to gain the temporal good things of this world, will have cause to say, when it is too late; O for how small a matter have I lost the everlasting Kingdome of heaven!

For, What is a man profit ed (saith our Saviour) if he shall gain the whole world, and lose his own soul? or what shal a man give in exchange for his soul? Mans eternal sal vation is more worth, yea, infinitely more worth then the whole world.

Matth.
16.26.

4. Moⁿ
nive.

Fourthly, Consider that the time of your life is the only time, that you have

to provide for your eternal condition : if it be not done here, there is no help afterward ; for after death comes judgement, and after judgement, Eternity, either of comfort or torment. Eccles. 11.3. Heb. 9.

Aquinas was wont to * say, Make much of time in M. Clark the matter of salvation : and on the life truly you had need to do so, for the work of salvation is great , and the time of your life is short and uncertain, and yet your lifetime (such as it is) is your Faire, or market-day for heaven, and your * Seed-time Gal. 6. for your harvest in the other world , yea , and the onely time that God hath lent you to provide for a blessed eternity ; if you do not make sure of heaven, while

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while you live, it will be
out of your reach when you
are dead, and then you
cannot possibly avoid hell,
& everlasting misery. Luke
16.26.

Say not, it will be time
enough hereafter,* because,
^{2 Cor. 4.2} ^{Heb. 3.7,8} you are not sure of that;
sudden deaths are com-
mon, and for ought you
know, you may dye as sud-
den a death as ever any
did, and it may be to day
before to morrow; But
suppose you should be de-
livered from sudden death,
yet remember that you are
going a pace toward the
Common death of all men, and
consequently, towards E-
ternity, either of comfort,
or torment; therefore what
you have to do about your
eternal salvation, do it
speedily, and with all your
might

might, least death come,
before you are ready for
it. *Ecclesiastes 9. 10. John*

Sad is the story of * Cæsar Borgias, who said on his sick bed, While I was in health I provided for every thing but death, and now death is come, and I am not provided for it. You may justly fear that this will be one day your complaint, if you presume to put off the great concernsments of your everlasting salvation, till sickness or death.

Often * consider of Deyr.32.
your latter end, and how you must hereafter live for ever, either in hell or heaven: and seriously think with your self, if you were to dye this day, into whether of these two places of Eternity your soul would

go,

go, into hell eternal ; or into heaven eternal ; and sith you know not the day of your death, therefore daily pray, Lord Jesu, if I should die this day, then grant that this day my soul may be with thee in Paradise, and that my body may be raised at the last day, fashioned like to thy glorious body, and reunited to my soul ; and that then, I may be ever with thee, both in body and soul. Luke 23. 42, 43. Phil. 3. 21. 1 Thessal. 4. 17.

One of the * Germane

Princes took for his devise
A Candle burning in a candle-stick, with this Motto (A. S. M. C. Hoc est, Atis servio, meipsum consumo :) I serve others, and spend my self ; In this undertaking I have spent my self like a burning candle, to give you light, and to do you the best

Eraestus
Dux Lu-
neberger-
fis ex Phi-
lippi locis
Munitionis

best service I can for my life, for the furthering of your eternal salvation: hoping, that the Lord will cause this Small Treatise to preach effectually when I cannot, and which is more, after I am dead, and enter'd in my soul, into my endless Eternity.

And now for conclusion, I shall be bold to tell you, whoever you be, that stead and hear the things contained in this Book, that though you know the Infallible doctrine of Man's future Eternity, yet if you do not live answerable to it, you may be for all that, damned to all Eternity, with a Lord have mercy upon us in your mouth, for our blessed Saviour hath said, Not everyone that calleth me, Lord, Lord, shall enter into

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into the Kingdom of heaven, but
he that doth the will of my father
which is in heaven. Mat. 7, 21.*

* Gio. Tor.
riano. p.
51.

The Italian form of beg-
ging is, (as my * Author
tells me) *do good to your
selves; As I have been on
my knees to beg Gods
blessing upon my poor la-
bours for you: so I could
be content, to come on my
knees from God unto you,
to beseech you, To do good
unto your selves; For, if you
hear and learn, and repent
and believe, and walk up-
rightly, and so be eternal-
ly saved, who will have the
best of it but your selves?
And if you live and dye in
ignorance & disobedience,
& so be everlastinglly dam-
ned, who is like to have the
worst of it but your selves?*

O that every Reader of
this Book would think on
these

these things ! O that my beloved parishioners , and worthy friends in *Essex* , would think on these things ! O that my ever dear Kindred, and respected Countrymen in *Lancashire* , would think on these things ! O that all *England* would think on these things ! O that all the world would think of these things ! O that all of you, both small and great would * remember these things , That you to esse mor- must all dye, and go into one of these two Eternities , either into everlasting punishment , or into life eternal , in your souls after death , and in your bodies also, after the general Resurrection , & the day of judgement ; And that the great busines^s you came into this world for, is, to provide for a blessed Eternity in the world to come .

O

O that these words were written upon some place in your closets or houses, where you might daily see them : or rather, that they were written upon your hearts, that having them in your minds, you might be moved to prepare for your future Eternity, by your frequent remembrance of it.

I say once more, O that all of you would seriously think *on these things*, and of the infinite importance of them, not so, as to trouble your heads or hearts with them, but so, as to be moved thereby, in time, and in *this your day*, to prepare for your eternal salvation, that as many of you as it is possible, may be kept from perishing everlastingily.

Beloved, my last words unto

Luke 19.
41.

unto you, are to tell you,
that I can call God and
man to record, that I have
set * before you, the eternall * Deut.30.
comspences of hell and heaven, 19.
of everlasting punishment, and
eternall, and have shewn
you the condition of both
states: Behold, I have told
you before, what is like to
become of you, for ever
hereafter; And now in the
close of all, let me be im-
portunate with you, to make
sure work about your ever-
lasting salvation; get it
cleared up unto you, that
Christ is your Lord and
Saviour, and you are made
for ever. Joh. 20. ver. 28, 29.
Phil. 1.21.

What shall I say more?
thorowly learn the neces-
sary principes, sincerely
practise the necessary
duties, and diligently
use

* Acts 5. use the necessary meane
 29.4^{1.} that I have exhorted you
 2 Tim.3. unto, and rather * suffer
 3.12. then refuse to do what the
 Lord hath commanded
 and further others in your
 calling and place, to do
 likewise; and then make
 soul for yours, by the
 grace of God in Christ
 that you shall not perish
 but shall have everlasting
 life, after this life
 ended.

*Now the most infinite
 mercifull God, for the in
 finite merits of Christ, give
 grace to do whatsoever he
 commanded, whereby we may
 be delivered from the in
 misery of Hell, and wherein
 we may be brought at last to the
 infinite felicity of heaven,
 the glory and honour of his in
 finite mercy, world without end.*

Amen. and Amen.

15 JY 39

